

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."*—  
JOEL ii, 27.

No. 12, Vol XLVI.

Monday, March 24, 1884.

Price One Penny.

## PREJUDICE.

BY ELDER H. L. JAMES.

IT has been suggested by a friend that a short account of my personal experience while on a mission in this my native land might interest some of the readers of the STAR. To proceed, then, I will first briefly touch upon the prejudice shown by our nearest relatives when my wife and I joined the Church of Jesus Christ of Latter-day Saints.

The first thing my father-in-law did when he received the (to him) terrible news, was to sit down and scratch my name out of his will. His next act was to write a hasty letter to my wife, in which he told her he would far rather have heard of her death, and counseled her to leave me and come home at once. Her mother also gave her the same advice. Failing in this, the whole family implored her not to go to that "sink of iniquity" (as my Father termed the home of the Saints) Utah, fearing lest one of the Church dignitaries might fancy her and take her away from me. They firmly believed that all letters going into or coming from Utah, were liable to be examined by the Church authorities, and, of course, anything they thought objectionable suppressed. These ideas they obtained from Mrs. Stenhouse's work, "An English-woman in Utah," which they purchased on hearing we had joined the Church. After reading it themselves, they forwarded it to us in Kansas, hoping it would be the means of stopping us from going any farther west by opening our eyes to the true(?) state of affairs in Utah. My wife's eldest brother, who is very much attached to her, has only written to her once since he heard of her joining the Church, nearly three years ago.

Having been called at the April Conference, 1883, to fill a mission in my native land, we (i.e. my wife and I) left Salt Lake City in company with about sixty missionaries on the 10th of April, and landed in Liverpool on the

28th, but before landing we had another trial to endure, in the shape of a letter to my wife from her mother, which was brought out to us by one of the brethren from the Office, in which she was asked not to come straight home, and as for me, I was not to think of showing my face there! And up to the present time the whole family (with one noble exception) have studiously avoided me as if I were a leper. One of my wife's sisters, during a stay of three weeks in Liverpool, since we have been living here, persistently refused to see my face, although asked by my wife if she would not allow me to see her and also by myself in a letter, to which she wrote a reply that pained me far more than silent contempt could have done. "Father, forgive them, for they know not what they do," is my prayer for them and all others who really believe they are doing God service by persecuting the messengers He sends to them. The only one of my wife's family whom I have seen during the ten months we have been in England is her mother, who overcame her prejudice sufficiently to meet me, and said afterwards she was glad she had done so, and even acknowledged that she felt the same towards me as she ever had.

We had intended to go to my father's house first, and, after a short stay there, go on to my wife's home. Finding, however, that our plans were frustrated, I stayed there a month, my wife being with me most of the time, and we were glad to find my father showed more charity than my father-in-law had, for he took us in and wished us to make ourselves at home, but enjoined strict silence upon me on religious matters as long as I remained under his roof. I was on no account to talk to the children, (the youngest of whom was about fifteen,) or the servants, privately, on this subject. I thought it prudent to obey this injunction, at least for a time, (as by so doing we both had the privilege of staying in the house,) hoping that their prejudice would soon subside, and that they would be willing to listen to us. On the very day of our arrival, however, some of the members of the family assailed our religion, and a general discussion ensued in the drawing-room, all hands against myself and my wife. There were ten on the opposition side, although the talking was confined to about five, and I felt like a weak defender of the faith, but the Lord strengthened me, and my wife put in a timely word or two now and again. Almost the first thing brought up was the Mountain Meadow massacre, which my eldest sister asserted had been perpetrated by the "Mormons" at the instigation of their leaders. I happened to have a copy of the STAR in my pocket containing U. S. Attorney Sumner Howard's statement, which entirely cleared President Young and the other authorities of the Church from all knowledge of the horrible crime until some time after the deed was done. But this had no weight with her; she refused to accept his testimony, preferring to still charge this crime upon an innocent people on the strength of a mere report that she had heard or read somewhere—she could not even give her authority. We found their prejudice very strong, but I feel confident we were the means, with our Father's blessing, of removing much of it, and showing by our conduct that we were at least none the worse for our new religion.

On the 28th of May I came to Liverpool, in response to a call from President John Henry Smith, to labor in the business department of the MILLENNIAL STAR Office in the place of Elder R. R. Anderson, who was released to

return home in June. I left my wife in Devonshire to spend a month or so with her parents, who by this time had become a little more reconciled to the facts they could not alter, and were willing that she should stay with them for a short time at least, though they were not any more ready to admit me to their home than at first. After settling down to work at 42 Islington, I began to look up my former friends, whose acquaintance I had made during a stay of eight months here in the spring and summer of 1872. The gentleman who used to be my warmest friend, and at whose house I was a constant visitor, was at that time manager of one of the Atlantic Steamship Companies. Having heard, while at home, that he was not likely to receive me at his house, and not wishing to put him to the pain of turning me from his door, nor myself to the humility of receiving such treatment at his hands, I wrote to him, giving my address, briefly stating my business here, and saying I should much like to see him again and renew our former acquaintance and friendship, if agreeable to him. A day or two afterwards he called at 42, and finding me alone, he came into the office and talked with me about fifteen minutes, but refused to take a seat. He said he had come to tell me that he was still my friend, and I might always consider him so, but he could not invite me to his house nor have me associate with his family as of yore. Said he, "If I had no one but myself to think of and provide for, it would be different; I might then invite you to my house, but as I have a family on my hands, I must look to their interests. If it became known that I was allowing a Mormon to make frequent visits at my house, my friends would all forsake me. There is Archdeacon ———, a very good man, and an old friend of mine, who I know would cease his visits to my house, for his own sake, if he found out that you were a constant visitor there; besides many other good and influential friends whom I should be very sorry to lose."

As for religion, he said the religion of his forefathers was good enough for him; he was perfectly satisfied with it.

I said, "that is quite possible Mr. ———, but if you found something you believed to be better, I suppose you would be willing to change?" He replied, rather to my surprise, "No! if I knew there was something better across the street I would not cross over for it; and, more than that, if there was a stake in the middle of the street and I was told I must cross over or go to the stake, I hope and believe God would give me strength to go to the stake and be burned rather than give up the church of my forefathers!"

I have met him once since then, in the street, but he gave me no sign of recognition; it is possible, however, that he did not see me. Or perhaps if he had been alone it might have been different—his eldest daughter was with him.

The next man whose acquaintance I attempted to renew is a gentleman who, by steady perseverance and application to business, has worked his way up to a high position in a government office. I called at his office one morning and had a quiet talk with him. He tried first to laugh me out of the idea of "Joe Smith" being a Prophet, etc., and seemed rather annoyed at his want of success. After a few questions as to how I had been led to believe in such things, and how it was that any women were ever converted to "Mormonism," (to which I replied as well as the time at my disposal would per-

mit), he bade me good morning, saying that my wife would hear from Mrs. ——— with an invitation to call. At least this was implied if not expressed in so many words. After waiting in vain several days for the expected letter, I wrote to her on the strength of former acquaintance, and her great friendship for my mother, who was a schoolmate of hers. I received a brief reply, which only proved to me how she deplored the step I had taken, and which destroyed my hopes of a continuation of our former brief but very pleasant acquaintance.

I will mention one more case, though I fear this article is already rather lengthy. It is that of a gentleman who resides across the river, one of the Plymouth Brethren, whose place of worship I often attended during my stay here in '72. He seemed pleased to see me when I had made myself known and introduced my wife. After chatting for a while on various topics over a sociable cup of "afternoon tea," of which my wife partook with him, he asked what I was doing in Liverpool. I replied that I was in the MILLENNIAL STAR Office. "MILLENNIAL STAR Office!" he repeated slowly and thoughtfully, "why that is a Mormon office, is it not?" "Yes, sir." "Are you a Mormon?" I again replied in the affirmative, feeling somehow that we were in for it now, and hoping that he would be merciful and Christian-like in his judgment for my wife's sake. Vain hope!

"I am very sorry," he continued, "I wish I had known that before, for I certainly should not have admitted you into my house had I known it!"

My first impulse on receiving this insult was to leave his house which he thought our presence had defiled, but I swallowed my pride, or just indignation, thinking that after the first shock was over he might cool down and be persuaded to hear our defense before judging; but I was again disappointed, as the following conversation will show:

"Our friends are very sorry too, but that would not justify us in going against the dictates of our own consciences."

"No, of course not, to God you stand or fall. But you knew better than that; you had the Truth; you have no excuse for giving it up for something else."

"I have not given up what little truth I had as a member of the Church of England; but I never heard the Gospel preached until I heard it in the Church of Jesus Christ of Latter-day Saints."

"Oh! (with a good deal of doubt, and a tinge of sarcasm thrown in.) "And where did you pick it up, over there?" (meaning America.)

"I was living in Kansas when it came to me. I did not seek it, nor would I have gone ten steps to hear it, unless out of mere curiosity, for I used to think of 'Mormonism' about the same as you do now. It was brought to my house without my seeking it."

"Well, I am very sorry, but I must ask you if you will kindly withdraw; I cannot give you the right hand of fellowship."

"Do you think that is a Christian spirit, Mr. ———?"

"Certainly, I speak as a Christian; for 'if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.'"

"That is true; but you must first prove the doctrine we bring to be false."

"I cannot undertake to argue with you, I am very sorry, but I would rather you would go now" (rising and placing his hand on the bell-rope.)

"You need not trouble to ring for the servant, thank you; we can let ourselves out."

Turning at the door of the room I said, (to show that we held nothing against him,) "We wish you well, sir."

"O, thank you, I am —." He was going to say "very well," but checked himself in time. It was plainly to be seen that he was quite upset. It was not sorrow, but anger and disgust at the thought of having entertained two "Mormons" in his house that was uppermost in his mind, if not the only feeling there. Getting outside the house where we could breathe freely, my wife, who had never had such an insult offered her before, gave vent to her feelings in a measure, saying: "Well, I could not have believed any one could be so prejudiced unless I had seen it myself! I have often thought many of the stories I have heard others relate must have been exaggerated, unintentionally no doubt, but no one could exaggerate that!" And then she added: "Do not ask me to go with you again when you call on any more of your former friends!"

Such has been my experience since joining the Church of Jesus Christ of Latter-day Saints, and this treatment received from my relatives and those whom I once thought my friends, is only a testimony to me that I have found the straight and narrow path that leadeth to eternal life. It is in accordance with the Savior's words (Matt. x, 34-36): "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Also John xv, 19, 20: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Paul also tells us that "All that will live godly in Christ Jesus shall suffer persecution."

Thus we find that persecution is a legacy of the Gospel, and as like causes generally produce the same effects, the Latter-day Saints meet with just the same treatment that was accorded to the Saints in former days; but having the same hope set before us as they had, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," we are enabled to endure, "as seeing Him who is invisible," and hope to endure unto the end, that we may obtain the reward we have set out for—the salvation of our souls in the celestial kingdom of our God and Father.

"Tis not the downcast look, the outward show,  
The placid smiles that decks a holy face;  
Nor the distorted visage, where we trace  
The mournful aspect of a man of woe;  
Nor clasped hands, nor the uplifted eye,  
Whene'er the name of God in prayer we hear;  
Nor yet the soul that really is sincere,  
(For error has her vot'ries, that would lie

Subject to death, ere they'd renounce her mode)—  
 That constitutes the Saint. Ah! no, 'tis he  
 Who cries, 'What wilt thou have me do, O Lord?  
 And yields obedience to the heavenly word;  
 Receives that Spirit which will make him free,  
 And lives by faith and every word of God."

## FASTING AND PRAYER.

### A FEW WORDS TO THE ELDERS UPON THE SUBJECT.

—O—

THE words that our Savior made use of upon one occasion when speaking to His disciples, "Watch and pray, lest ye enter into temptation," also the example that He set them by fasting and prayer, are applicable to us in this dispensation, as men who are called by, and ordained with the same authority as were His disciples. There are promises made to us through revelations given in this dispensation, that can only be obtained through the medium of fasting and prayer, and I sometimes think that, as Elders in this Church, we are not strict enough in this matter; not only on account of the good results that would flow to us personally, but also in setting an example to the Saints among whom we labor. Very often example has a greater effect upon some people than precept, although more good is apt to result by coupling them together. But if we do not teach the Saints either by precept or example, it would be impossible for them to follow, not only in this, but in other things. We are sent here to teach the people, and our conduct is watched by them, especially by some, when we least expect it, and they accordingly judge of what manner of men we are; and if our conduct is good, then, so far, we are blameless, but if our conduct and example do not compare with our teachings, reproach can with justice be brought upon us. We are then looked upon as hypocrites, and to a great extent we are or shall be responsible for their acts, for, as it is written: "It must needs be that offenses come; but woe unto that man by whom the offense cometh." It would have been poor consolation to the Colossians for Paul the Apostle to tell them, "not to be moved away from the hope of the Gospel which they had heard" (Col. i, 23), if he himself had become moved away; they would have thought something was wrong, and that not without reason. So it is with us, the same cause will produce the same effect: our teachings must be good, and our conduct must accord with our teachings, or we shall come under condemnation. In referring to the Book of Mormon, in the 27th chapter of the Book of Mosiah, 22nd and 23rd sections, we find that Alma (who on account of being visited by an angel, had his strength and speech taken away), had those faculties restored to, or awakened in him, through the prayers and fasting of the priests whom Mosiah (Alma's father) caused to be gathered together for that purpose. In the 5th chapter of the Book of Alma, 46th section, Alma told the people that he knew of things which were to come, because he had fasted and prayed many days for that purpose, or in order to obtain that knowledge. Many other instances of the efficacy of fasting and prayer are made mention of in the Book of Mormon, also in the history of many men in

our day, who have received the Gospel and enjoy its blessings. As the Lord is no respecter of persons, we all have the same privileges, if we will only live for them.

G. J. D.

## ADVICE TO MOTHERS.

MOTHERS, beware how you train up your children in their youth, lest they reproach you in your old age. Be unto them an example in truthfulness, and carefully define unto them the path leading to salvation. Mothers who have daughters, be particularly careful in their daily course through life, lest they bring shame and sorrow upon you, more than you can perchance bear. Do not be afraid to tell them of the condition of the world in the day in which they live. You cannot tell them too much respecting the immoral and disgraceful state into which many a young girl is brought through imperfect training in their youth. You cannot too strongly impress them with horror at the evils that exist in society, nor warn them too positively against falling into them. Some will say it is not fit to show your daughters these things, believing they will see them themselves in due course of time. But I assure you it is a false position to place them in. A girl cannot know too much, if that knowledge is properly imparted and put to that use for which it is meant. Fear not the consequences, for it will make them open their eyes and be on the alert for those things which many a girl has seen too late.

How often have I, with sorrow, seen a mother bring her daughter into one of the gin-palaces with which London abounds, and there spend that which could be put to a far better purpose elsewhere. Can these girls make good wives? I fear not. It is at least very unlikely that they will. Many a woman has come to an untimely death through the traits of character formed in her youthful days becoming fully developed; and many a man who has been esteemed for his steadiness and sobriety, has suffered the extreme penalty of the law through the unbearable and excessive habits of his wife.

Mothers, think of this! Take into consideration all these facts, and by your truthfulness and godliness so train your daughters and set before them such an example as shall prove a shield and anchor to them through life, and cause each one of them in days hereafter to be a comfort and a haven of rest to the man who shall in his pride have the pleasure of calling her his wife.

And when upon the border of the silent tomb, how sweet will be your last moments when you know that you have left those behind who will perpetuate in their lives the qualities which alone contribute to a noble woman and a godly mother, and who will thereby gain a wreath of laurels in this world, and a crown of glory in that which is to come.

T. FIFIELD.

**DISTRICT MEETING.**—A District Meeting will be held in Glasgow on the 6th of April, 1884, in the upper hall, 8 Watson St., off Gallowgate, commencing at 11 a.m., 2 and 6 p.m. A full attendance of the Saints and their friends solicited.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 24, 1884.

### DISFRANCHISEMENT FOR BELIEF.

We have more than once asserted that the plural marriage of the Latter-day Saints was only the ostensible and not the real object aimed at in the hostile legislation with which that people are threatened. The growing power and union of the Saints trouble the antagonists of "Mormonism" far more than does their practice, which is claimed to be sinful, of marrying many wives and caring for them and their children.

The vitality which the Church of Jesus Christ of Latter-day Saints possesses, and which has survived and grown stronger with every effort made during the past fifty-three years to crush it, exasperates the bigoted opponents of that work whenever they think of it. In their desperation to overcome it, they have finally thrown aside the blind behind which they have screened their real motives in the past (the plea that it was not a religion, but sin, that they were opposed to) and have openly attacked the religion of the Saints.

Another bill has been introduced into Congress by Representative Luke P. Poland, of Vermont, which provides for disfranchising all who are members of the proscribed Church. It passed its second reading before the House on the 11th ult., and was referred to the Committee of Judiciary. The following is the text of the Bill, barring the preamble:

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That no person so long as he continues to be a member of the said sect or organization denominated the 'Church of Jesus Christ of Latter-day Saints,' and adheres to the same, shall be entitled to vote at any election held in either of the said Territories of Utah or Idaho, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for either of said Territories of Utah or Idaho, or under the United States in either of said Territories.*

*"Sec. 2. That no person in either of said Territories of Utah or Idaho shall be registered as a voter in any election precinct until such person shall take and subscribe the following oath:*

*"I do solemnly swear that I am not living or cohabiting with more than one wife, and that I am not a member or adherent of the 'Church of Jesus Christ of Latter-day Saints,' or of any sect or organization whose creed or articles of belief teach and upheld the rightfulness of bigamy, polygamy, or unlawful cohabitation, or any form of plural marriage or concubinage, under any form or pretense whatever, so help me God."*

*"Sec. 3. That every person elected or appointed to any office or place of public trust, honor, or emolument in, under, or for either of said Territories of Utah or Idaho, or under the United States in either of said Territories, shall, before entering upon the*

duties of such office, in addition to the oath of office, take and subscribe the oath set forth in the preceding section.

"Sec. 4. That any person who shall take the oath set forth in the second section of this act, either to qualify as a voter or to hold office, shall swear falsely, such person shall be guilty of perjury, and, on conviction thereof, shall be punished by fine not exceeding one thousand dollars, and be imprisoned in the proper prison not more than five years."

We have the assurance, which we can readily believe, that its passage will be urged by all the power which its originators and abettors can command; but we do not—we cannot—believe that the Members of Congress are yet so lost to a sense of their constitutional obligations as to vote for such a measure. That a Representative of that body, however, should have the shameless audacity to propose such an outrageous piece of legislation, and that it should be seriously considered by the law-makers of the nation, and without any show of indignation or contempt on their part for its author, is a sad commentary on the condition of that nation and on the prospect for perpetuating the fundamental principles of the Government. It is impossible to believe that such moral obliquity can exist among the representatives of the people in the national legislature unless it is sanctioned in some degree at least by public sentiment. Politicians are not likely to hazard their tenure of office by going in opposition to both the Constitution and public opinion. If it be true, then, that Mr. Poland but echoes the sentiments of his constituents or the public at large by advocating such a measure, and the other Members of Congress do the same by winking at it, how loudly does this fact proclaim the decadence of that nation.

Millions of people besides those living in the United States have admirably regarded that nation as the home of religious freedom, and supposed that there, if nowhere else in the world, could perfect religious liberty be enjoyed. But, alas! how woefully have they been mistaken if the law-makers of that nation are to be allowed to ride recklessly over the Constitution and disregard its most sacred provisions in their unholy zeal to crush out an unpopular religion!

It is well known that the American Government was founded on the theory that all its citizens were entitled to liberty and equal rights. It is a historical fact that the country was largely settled by people who fled there from other nations that they might enjoy religious freedom. It is generally understood that the right to worship God as they choose is one of the "unalienable rights" with which, according to the Declaration of Independence, "all men are endowed by their Creator." It is also pretty well known that the first amendment to the Constitution provides that "Congress shall pass no law respecting an establishment of religion or prohibiting the free-exercise thereof." And yet in the face of all these facts, a Congressman, grown hoary with his long experience in legislative matters, in his bigotry and wild zeal to serve his political party, coolly and recklessly proposes to tear out the very foundation of the governmental fabric by the enactment of a law to disfranchise citizens for religious belief! Is this what the founders of the nation struggled for? Is this the kind of liberty which the immortal Washington congratulated his army upon achieving when he said, in announcing the treaty of peace: "Happy, thrice happy shall they be pronounced hereafter,

who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions!" Is this the liberal government which Thomas Jefferson labored with such zeal to establish, and which he claimed was "to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the Infidel of every denomination?" Alas, how has the mighty fallen!

What would have been thought of such a proposition as that of Poland by the great John Randolph, who declared that "no part of the Constitution, even if strictly construed, will justify a conclusion that the general government can take away or impair the freedom of religion?"

Let such sentiments as Mr. Poland expresses prevail in the United States, and a religion be legislated against, and that proud nation which has been the admiration of the noble and liberal minded in all countries, and which "might have stood against the world," will soon find none "so poor as to do it reverence."

If the fundamental principles of the Government are to be departed from in this way, we may soon look for the fulfillment of the prediction uttered by the Prophet Joseph Smith—that the time would come when the Latter-day Saints would have to rescue and preserve from destruction the sacred Constitution of the country, and bear aloft the emblem of liberty when others would seek to trample it in the dust.

If the Latter-day Saints can be treated in the way proposed because their religion is obnoxious to those in power, so can the Methodists, Presbyterians, Baptists or any other religious body, and the boasted religious liberty of the nation is a sham and delusion.

The Latter-day Saints do not propose to give up the rights which the Constitution guarantees to them, but to contend for them lawfully and peacefully to the end—not only in their own interest, but in the interest of all people, of every sect and creed—and God will sustain them in so doing. The right will triumph in the end.

G. C. L.

**LONDON CONFERENCE.**—Meetings of the London Conference will be held in Orson's Assembly Rooms, 23 New Road, Commercial Road, White-chapel, on Sunday, April 20th, commencing at 10-30 a.m., 2-30 and 6-30 p.m. President John Henry Smith will be in attendance.

### IMPORTANT.

THE following instructions are expected to govern the conduct of all who intend emigrating this season. Being derived from long experience, and calculated to administer to the comfort, safety, convenience and general welfare of emigrants, we urgently request that they be adhered to in every possible particular.

## EMIGRATION.

## NOTICE AND INSTRUCTION TO EMIGRANTS.

THE FIRST COMPANY of this year's emigration will leave Liverpool on Wednesday, April 9, 1884, per S. S. "*Nevada*," of the Guion Line. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

## FARES FOR MEMBERS OF THE CHURCH FROM LIVERPOOL TO

|                       |                |     |     |     |          |
|-----------------------|----------------|-----|-----|-----|----------|
| North<br>of<br>Ogden. | Ogden          | ... | ... | ... | £14 10 0 |
|                       | Montpelier     | ... | ... | ... | 14 10 0  |
|                       | Brigham City   | ... | ... | ... | 14 13 0  |
|                       | Logan          | ... | ... | ... | 14 17 3  |
|                       | Smithfield     | ... | ... | ... | 14 18 4  |
|                       | Franklin       | ... | ... | ... | 15 0 5   |
| South<br>of<br>Ogden. | Salt Lake City | ... | ... | ... | 14 10 0  |
|                       | Lehi           | ... | ... | ... | 14 10 0  |
|                       | Provo          | ... | ... | ... | 14 10 0  |
|                       | Santaquin      | ... | ... | ... | 14 13 0  |
|                       | Spanish Fork   | ... | ... | ... | 14 11 8  |
|                       | Nephi          | ... | ... | ... | 14 15 2  |
|                       | Juab           | ... | ... | ... | 14 16 3  |
|                       | Deseret        | ... | ... | ... | 15 7 8   |
|                       | Milford        | ... | ... | ... | 15 9 9   |

Children between 5 and 12 years, half the above rates; between 1 and 5 years, £2; under 1 year, 10s.

Emigrants must also provide themselves with about TEN SHILLINGS for each adult to purchase provisions from New York to Ogden.

Any person desiring to secure INTERMEDIATE or first CABIN passages should make special application, as soon as practicable.

All emigrants should be in Liverpool (and the head of each family call at the Office, 42, Islington, to procure the necessary tickets,) as early as possible on Tuesday, the day previous to the sailing of the vessel.

## PREPARATION AND MANAGEMENT OF LUGGAGE.

All boxes should be well corded. Sacks are good for some kinds of luggage. All luggage should be plainly marked with the owner's name, and the name of the place of destination. Much inconvenience has been caused by persons putting Ogden upon their baggage when they were destined for Logan, Salt Lake City, or some other place. In addition to the name of the town, Utah, U.S.A., should be also marked upon each piece. Marking should be done with paint or with lamp-black and oil upon the box or sack. When this is not practicable, pieces of leather may be used, securely fastened on with tacks or strong twine; paper is useless. Boxes should not be covered with canvas, unless arranged to open as readily as if uncovered. When baggage is examined at New York, by the customs officers, covers are liable to be ripped and taken off, and there is no time to replace them. In some instances the addresses have gone with the covers, leaving the trunks open to the danger of being lost. Luggage wanted on the voyage should have the word "Wanted" marked upon it. As a rule, luggage is safer and better in the hold.

Emigrants, on their way to Liverpool, or those in charge of companies, should see that their luggage accompanies them. Where changes occur on

the railroads, care should be taken to see that the luggage is transferred from one train to the other. This matter should not be left either to chance or the railroad porters; some one of the party should, with his own eyes, see that each article is duly transferred. It will save much labor and trouble to those who assist the emigrants on their arrival here, if the latter will, so far as practicable, book to LIME STREET STATION. Those who wish to be met at the station, should duly inform us of the time of their expected arrival in Liverpool and the name of the station *here*. On arrival, emigrants should remain with their luggage. In case there is no one from this Office to receive them, some one in the company should at once notify us of their arrival. We repeat, the others should remain with their luggage.

#### AMOUNT OF LUGGAGE ALLOWED.

We desire it to be specially noted that adults are each allowed 160 pounds, or 10 stones and 10 pounds, of luggage free; and those between 5 and 12 are allowed 75 pounds, or 5 stones and 5 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts, unless they have money to pay for its transportation from New York; as it WILL NOT be paid for by this Office nor by Elder James H. Hart, New York.

#### OUTFIT.

The outfit needed, for each person, for the voyage, is a bed and bedding, (which they are advised to bring with them so far as they have them), tin plate, tin basin, knife, fork, spoon, water-bottle and some soap. All of these articles and any others needed can be obtained, at the cheapest rates, through this Office.

Emigrants coming from a distance, should provide themselves with some food for use in Liverpool. A light box or basket, for provisions, to serve from New York to Ogden, will be found useful. A shallow box or basket, to stow under the seat, is better than a deep one. Estimated time, with stoppages, between those two points, eight days. The foregoing instructions apply equally to every company of the season.

#### ABSTRACT OF CORRESPONDENCE.

—o—

#### OUT-DOOR PREACHING COMMENCED.

J. Alma Smith, President of the Liverpool Conference, writing from Over Darwen, March 17, 1884, says:

"Since leaving Liverpool on the 12th inst., I have gone partly through the two Districts of this Conference, and though I cannot report that portion visited in as prosperous a condition as I would like, I can say there is no cause for discouragement yet.

"The Saints are few and scattered in this Conference, and though the Traveling Elders are, and have been, laboring very zealously in tracting and preaching wherever they could get an opportunity, I find a lack of that spirit which ought to be enjoyed by every Saint of God, in many of those who have the name. Some of these ask: 'Why is it we do not enjoy the gifts of the Spirit now as we once did?' To which I have but one answer, viz: 'The fault does not lie in God; it therefore must be in us.' The gifts are

only enjoyed by the obedient believer; hence, if we enjoy not the gifts of the Spirit, it is because we are in some respect disobedient and unbelieving:

"Will say, however, that most of the Saints are striving to live their religion, and taking an active part in the distribution of tracts, books, etc. The Elders are well, and endeavoring to spread the Gospel as fast as circumstances will allow them to, and they report quite a number of earnest investigators of the Gospel, but with only meagre prospects of immediate additions to the Church.

"Yesterday, being Sunday, I had an unusual day of rejoicing here at Darwen in meeting with the Saints. The day was such an exceptionally fine one, so warm, clear and pleasant, that we—Elders W. D. Williams, J. W. Thornley, the Darwen Saints and your humble servant—could not resist the temptation of going into the market-place, and sounding our voices in the open-air in defense of the glorious Gospel of life and salvation. Accordingly we turned out *en masse*, and after opening our meeting in the usual way, I addressed the assembly of about 200 persons, with considerable freedom, on the first principles of the Gospel, for about 20 or 25 minutes, and was followed by Elder Williams for 15 or 20 minutes, when we adjourned to our meeting room for the regular service, at which quite a goodly number of strangers came in response to our invitation extended to them in the open-air. The Spirit of the Lord was with us throughout the day, and marked attention was paid to all that was said, by both Saints and strangers.

"Especially should the sisters of Over Darwen, many of whom are young women, be commended for coming forth to assist in the singing at our open-air meetings; and to the sweet harmony of their voices much credit is due for drawing so large a congregation. A willingness to assist the Elders in this way was characteristic of the Darwen sisters last season, not only in singing, but in tracting, delivering meeting notices, etc., and present expressed sentiments from them indicate a continuation of the same for the coming season.

"The Elders express their intention to continue the out-door preaching from this time forth at every convenient opportunity, but more particularly at such places as they have been tracting during the past winter, thus following up and confirming the written word with their testimonies.

"My health is good, for which I am truly thankful to Almighty God; so also is the health of the brethren."

## A TESTIMONY.

BY A. S.

—O—

SEEKING the brotherly advice and encouragement in our bright little STAR respecting writing for the press, I humbly attempt to give an account of a circumstance which occurred to me after I was baptized. In order that my position may be understood, it will be necessary for me to explain that I was brought up in the faith of the Church of England, and at the time I met Brother Nephi Scofield, I was making a study of the doctrine of the Trinity, or, in other words, the three-in-one and one-in-three doctrine, and the more I thought on the subject, the more puzzled I became. So in order to have my mind at rest, I asked my instructor, who was the Rev. Joseph H——, questions on this doctrine, and at the close he said it was no use trying to understand fully these things, and in order to illustrate this, he told me of a circumstance which happened to one of the ancients. While walking on the sea-shore, and trying to study out this doctrine, he met a little child carrying water in a small bucket, and emptying it into a hole close by. "What are you doing, my little fellow?" said he. "I am trying to empty the sea into

this hole," replied the child. "It is impossible for you to do that," said the monk. "No more impossible than for you to understand the Trinity," answered the child.

So you see I was as far in this direction as it was possible for me to get, when I met Brother Nephi, and, much to my surprise, he showed me the true light of it, and also why the rev. gentleman did not understand it. He told me how they had lost the light of the Gospel, and how they had heaped to themselves teachers, teaching for doctrine the precepts of men, preaching for hire, divining for money, and making merchandise of the souls of men, and that they had not the authority which the 5th chapter and 4th verse of Hebrews speaks of. He also told me if I would ask God He would give me knowledge or wisdom on the subject, according to the promise of James i, 5, 6. So I followed his instructions, and afterwards was baptized into the fold of Christ. At my confirmation it was told to me that I should be able to comprehend the past, present and future, and that my past life would be opened up to me, so that I should see the hand of God leading me from my mother's knee up to accepting the Gospel. Well, about a fortnight after I had been baptized I was sitting on my car, (I being a carter,) and reading that instructive little book called the Voice of Warning, when I came across the passage: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." At this moment I felt full of praise to our Heavenly Father, and I said aloud, "It is the truth! It is the truth!" Immediately my mind was opened, and I saw myself a little child on my mother's knee, and the grand events of my life all passed before me—the dangers, temptations and victories, and how God's hand was always over me, to lead me to a knowledge of the truth; and now, having come to a perfect knowledge, I do thank Him and praise His name continually for His goodness to me; and I feel like telling all people, as Brother Nephi told me, that if they will go to Him in faith, they will receive a knowledge for themselves.

**RELEASES AND APPOINTMENT.**—Elder C. D. Fjeldsted, who, for the past two-and-a-half years, has presided over the Scandinavian Mission, is released to return home with the company that sails from Liverpool on the 9th of April.

Elder Anthon H. Lund, who, for a few months past has assisted President Fjeldsted in the editorial department of the office in Copenhagen, is appointed to succeed him as President of the Mission.

Elder Joseph Graham, of the Sheffield Conference, is released to return home with the April 9th company, his health not being good enough to warrant us in keeping him longer in this land.

## UTAH NEWS.

(Summarized from Territorial Papers.)

Lehi has a good free reading room and library, which is well patronized by young and old.

A snow-slide occurred in Pleasant Valley on the 22nd ult, which swept

away the residence of D. W. Williams and the Ward meeting house. The damage to the former was \$600; to the latter \$1,000. No lives were lost.

A new Ward has been organized in Salt Lake County, comprising the northern portion of North Jordan Ward and the southern portion of Brighton. It is to be known as the Granger Ward. Daniel McRae is the Bishop, and Abraham Sorensen and John Bawden are his Counselors.

An "Artesian Well Company" has been organized at Nephi, and a 600-foot well-drilling machine has been purchased, with which it is hoped water may be secured for a great deal of excellent land in that region which heretofore has been comparatively useless for want of water to irrigate it with.

A transient doctor by the name of Husted, living in Provo, took umbrage at some remarks made in the *Territorial Enquirer* which reflected upon his character, and threatened the life of the editor, John C. Graham, for which offense he has been bound over to keep the peace in the sum of \$800.

E. D. Woolley, of Upper Kanab, had a narrow escape from death by freezing while making his way from Hillsdale to his ranche. He was snow-bound on the mountains and without food or sleep for thirty hours. When found he was almost insensible and worn out with cold, hunger and exhaustion.

Geo. H. Steed, of Farmington, who some months ago shot a tramp whom he had charitably provided with lodgings at his house, and who abused his generosity and confidence by seducing his wife and then threatening to kill him, has been tried and acquitted. Governor Murray interested himself considerably in having him prosecuted, with the mistaken idea that Steed was a "Mormon."

President George Q. Cannon has returned to Salt Lake City from his visit to Washington. Calling at Cheyenne, Wyoming, on his return journey, he was treated with marked courtesy and respect by the Governor, Members of the Legislature and others, who were anxious to have him tarry with them and accept of further honors and hospitality at their hands, which, however, for want of time, he was unable to do.

The latest exhibition of officious presumption on the part of Governor Murray is the nomination by him of Chancellor and Regents for the Deseret University. In the hope that the Legislative Assembly would allow his dictation in this matter in the present instance, and thus establish a precedent, he has nominated men against whom no reasonable objection could be raised with perhaps three or four exceptions. The Legislators are not the men to allow themselves to be "bulldozed."

Elder H. C. Fowler, who will be remembered by many of the Saints in England as having acted as a Traveling Elder in the Sheffield Conference in 1863, as President of the Hull Conference in 1864, and afterwards as President of the Norwich Conference, and who filled a mission to this country from 1874 to 1876, is dead. His health has been poor for some months, but his case was not thought to be dangerous until within a few days of his death. He was affected with pneumonia, and died at his home in Salt Lake City on the 25th of February. He was a good man, and much respected.